

# UCC Youth

Ukrainian Catholic Youth Organization

Vol. 14, No. 10.

Edmonton, Alberta

October, 1958.



His Holiness Pope John XXIII giving the benediction Urbi et Orbi  
after his coronation.



## ЮНАЦТВО

Орган

Українського Католицького Юнацтва  
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## YOUTH

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### Cover Policy

Every month, on the cover of our magazine, we hope to feature some outstanding achievement of Ukrainians in Canada. Furthermore we would like to have it as representative as possible and give every community an opportunity to tell others about itself. If there is any accomplishment in your community which you feel proud of, why not write and tell us about it. In addition to the picture, we will have a feature story about the work depicted. If you would like to learn about this more fully, why not write the editor for further details.

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THE NATIONAL MONTHLY FOR UKRAINIAN CATHOLIC YOUTH

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## Our National Status

In view of the fact that all U.C.Y. locals across Canada have now elected their new executives for the coming year and are planning their various activities, this is an appropriate time to talk about our status as a trans-Canada organization. This is one very important factor which far too many locals have been forgetting ever since the inception of the U.C.Y. organization.

The National Executive of the U.C.Y. has always been elected for the express purpose of unifying all locals in Canada and guiding them in the achievement of all objectives listed in the constitution. The work which could be done by such an executive could be of great value. However, National Executives in the past were unable to do very much because of the lack of support which faced them.

On looking over the statistics given at the Dominion U.C.Y. Convention in Toronto this year, we see that there were 701 members registered with the Dominion office in 1957. To date of convention, the number of members registered with the Dominion Office. They are small indeed and may give the impression that the former National Executive wasn't very successful. However, this is far from the truth. The former National Executive, which was located in Toronto, is to be congratulated for achieving the remarkable status of tripling the number of members registered with the Dominion Office. They laid the framework for building up the membership and it is the task of future executives to keep up and improve the work they began. However, a National Executive is only as strong and effective as the general membership in Canada will permit it.

There has been a tendency in the past for the U.C.Y. locals and members in any province to support fully only those phases of our organization which are situated there. Take the YOUTH for example. It is printed in Alberta and that is the place from which it receives its greatest support. Manitoba, Saskatchewan, and Ontario have been supporting it in that order from greatest to least. Now let's compare the support for registration with the Dominion Office. Saskatchewan is first, followed by Ontario, with Alberta and Manitoba tied for third place. In this latter comparison, Saskatchewan took over first place even though the executive was in Toronto. However, it is very interesting to note that Ontario had 17 locals registered with the Dominion Office while Alberta had only 3. During this time, Alberta's support of the YOUTH was almost ten times that of Ontario's.

The point we are trying to stress here is that wholehearted support and co-operation is needed from all U.C.Y. members in Canada for both the YOUTH and for the National Executive regardless of where they may be located. Divisional pride and jealousy have no place in our organization if we are to make any progress.

Great credit is due to the Provincial Executive in Saskatchewan for achieving the wonderful mark of having 24 locals registered with the Dominion Office during this year. This is highly commendable in that they had more locals registered than all other provinces combined. It is indeed a good omen that the new National Executive of Canada is located in Saskatchewan for the next two years. An executive coming from a province which has been so conscious of its national status in the past, holds great promise for the future.

Our appeal this month goes out to all U.C.Y. members and locals in Canada. We urge you to give your wholehearted support to the National Executive with its headquarters in Saskatoon, so that their task will be made easier and so they will be able to accomplish more than ever before. We hope to introduce the new executive in the next issue of YOUTH. Furthermore, the new executive will be heard from more often in the following months through their articles and reports in this magazine.

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## Vocation Notes

by Fr. M. Daciuk, O.S.B.M.

### Giving More, But Getting More

When a fellow and girl get married, friends are not sad about it. But look at all Mary and Jim are giving up. They're leaving home, Mom and Dad, sister and brother. Mary is giving up her name, her job. Jim is giving up the sole right to his check book. Both of them the freedom of being single, and their own will to an extent.

But nobody is sad. Why? Because they believe that Mary and Jim are getting more than they are giving up. They are in love. Love makes all things sweet.

Now look at Sally and Tom. Sally is going to the convent and Tom is thinking about priesthood. "Gee!"

everybody says, "Look at all the things they are giving up. They are giving up home and family, money, fun (which isn't true). They will have to obey strict rules. They have to do penances and pray all day. Oh Brother!"

Mary and Jim got something for what they gave up. What about Sally and Tom who are going to the religious life, don't they get anything in return?

St. Peter asked Christ about this point one day, "Behold, we have left all things, and have followed Thee: what therefore shall we have?" (Matt.: 19:27). Christ answered, "Amen, I say to you, there is no man that hath left house or

parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive much more in this present time, and in the world to come life everlasting." (Luke: 18:29,30).

Surely the boy and girl who select a religious life for themselves are giving up more than the ones that get married, but they are also getting more in return. And love makes all these things sweet too.

It is, therefore, surprising that a young boy who found out that he had a calling to the priesthood in the religious Order had written about it to his parents in the following manner:

My Dear Parents:

For some time now we have been discussing together a possible career for me. I know you will be happy to hear that I have found just what we have been looking for — it has all the qualities we listed. First of all, it's a life time job — one never has to fear losing it, nor of being pushed out by younger men, nor, even, of being ruined by competition. Moreover, it is a position that commands the respect and love of people for myself, and will likewise bring more respect to you, my parents.

I am quite sure that I can be most helpful, too, to others in this profession. Lawyers help people preserve their rights and property; doctors minister to bodily aches and pains of clients. Merchants clothe people; politicians govern the external lives of men; but the men of this career hit the very soul of man. And what men? The rich? Yes,

and also the poor. The healthy? Certainly, but more especially the sick, the spiritually infirm.

And the pay is excellent. In the way of money, I may not (and probably won't) become wealthy, for the wages are not paid in dollars and cents. That's one reason why the career is so appealing to me, for the wages include everlasting dividends. Hence, I will have few worries for the future. If I become a priest in the religious life (for that is the career about which I have been thinking), the future of both my temporal and my eternal life will be taken care of. After all, that is pretty important for all of us.

Don't you think this fits the career of our dreams? I am so happy that I found it that I could not wait to tell you — I just had to write and tell you all about it. You won't refuse me permission, will you? Pray God to help me in my resolve, and may He also help you give me up to His service..

Your loving son,

Arthur.

That same kind of life could be yours as well if you only gather up enough courage to follow Christ who may also be knocking at the door of your heart. Wouldn't it be wonderful if you, too, would be able to inform your parents in such an inspiring letter about your own decision to dedicate your life to God and mankind. Above all pray that as many people as possible may know the full meaning of a religious life.



## News from Edmonton Diocese Executive

One Sunday evening last month, Western Diocesan UCY President, Walter Sowiak had a very pleasant duty to perform. We were attending a very enjoyable and interesting meeting for the St. Josaphat's Youth, when Mr. Sowiak rose to speak. He said he had a big surprise for his audience and quietly he left the room. He returned moments later, with the magnificent Archbishop Ladyka Trophy! The St. Josaphat's Club had won the coveted Trophy this summer at the Toronto Convention. Mr. Ted Tyrkalo, local president, received the award on behalf of his club. Mr. Sowiak praised the club's very active executive and loyal members and urged them to so plan and work now that this prize may be in their possession for some years.

The Diocesan Executive has had several meetings since the Toronto Convention, which was attended by its delegates Walter Latimer and Ted Tyrkalo. They brought back with them encouraging news and information about the convention's deliberations.

Now for a look ahead. In the very near future, Saturday November 8, the Executive together with delegates from all clubs — presently existent and potential, will hold a "Closed Session" of discussions in St. Josaphat's auditorium on the forth coming year's program. We are pleased to announce that the President of the UCY National Executive Mr. Walter Romanko will be present at this meeting. The

next day is the Feast of St. Michael, the Archangel, our organization's Patron Saint. To commemorate this day, all the delegates together with all UCY members from near and far are able to attend will participate at the following events:

1. Attend High Mass at St. Josaphat's Cathedral
2. Receive Holy Communion
3. Take the UCY Pledge
4. Attend Communion Breakfast

More detailed information is being mailed out to all parishes, club locals, and "YOUTH" subscribers whose addresses we have. To ensure the success of this memorable and spiritually beneficial occasion we ask that each reader relay this information to his friends, and that all of the Youth make an honest effort to be present for the Sunday morning celebration.

J. P. WYNNYK

## Dauphin, U.C.Y.

GREETINGS EVERYONE!

Here we are again at Dauphin, Manitoba, all set with full of zest and pep for another season. A group of thirty-three members assembled for a regular meeting on October 29 at which a slate of officers was installed as follows:

President — Peter Bilash  
 1st Vice-Pres. — Adam Brezden  
 2nd Vice-Pres. — Mary Lesiuk  
 Secretary — Sylvia Podworny  
 Treasurer — Leona Kokolski  
 Fifth Member — Mike Malowski

Press Correspondent — Nellie Lesiuk

Auditors — Florence Bocek,  
Miron Swintak  
Lorraine Sametz

A social committee was also elected who hope to keep our new parish hall occupied.

To start the year in a jolly mood we sponsored a "Hard Time" dance which was a tremendous success for both young and old.

Our regular meetings to be held every first and third Tuesday of each month and the executive to

meet every second and fourth Tuesday.

Having nominated two delegates to represent the club at the U.C.Y. Convention in Winnipeg we hope to meet many of our fellow youth and hope to gain ideas for the benefit of our future plans.

I will endeavour to do my utmost in keeping our local writings regular. In closing we wish to extend our sincere wishes to all and may God bless you in your struggle for a successful year.

Nellie Lesiuk  
Press Correspondent.

## St. Josaphat's U.C.Y., Edmonton

(1)

Hi everyone, well, here we are again talking to you from St. Josaphat's U.C.Y. in Edmonton. Once again we are off to a good start spiritually, socially and culturally. Our meetings are every two weeks, that is, every second Sunday. The meetings follow the general pattern of business, social and spiritual parts. At a recent meeting, the previous spiritual director Reverend B. Sloboda was honored in accordance with his new position as Provincial of the Order of St. Basil the Great.

One of the most successful events we had, was the annual summer barbeque. Set in an atmosphere of trees, streams and a beautiful evening, everyone ate, sang and danced. Over 120 people attended. Were those steaks ever good!

Ted Tyrkalo provided us with fine dance music. All in all I think everyone had a real good time.

The new executive has got right down to business. One of the many objectives is a membership of 400. Another is the formation of a Junior U.C.Y. Plans are already underway for these projects. The executive for for 1958 - 1959 is:

President — Ted Tyrkalo  
Vice-President — John Kish  
Secretary — Rose Oprysko  
Treasurer — John Kowalchuk  
Fifth Member — Ed Marchak  
Social Chairman — Stan Chichak  
Spiritual Chairman — Florence Shalagan  
Sports Chairman — Ron Morgan  
Press Chairman — Mary Ann Petaske  
Cultural Chairman — Dianne Bayrock  
Membership Chairman — John Kish.

Spiritually, Reverend E. Kushko, our spiritual director, gives us very inspiring talks at each meeting. Our meetings end with a decade of the

rosary. Retreats are now being organized by Jerry Esaiw.

Socially we are doing fine too. The first dance of the year was an old time dance in a farmer's barn. One of the features of the evening was an old time dance competition won by Florence Shalagan and John Pesklivis. Most of those in attendance came dressed in their best farm duds — coveralls, sacks and all. I'm sure everyone had an excellent time. A very special type of social evening was held recently instead of the usual dancing out of respect to the late Pope Pius XII. All sorts of relays and games were played followed by a very enjoyable sing-song.

Under the direction of Ron Morgan the bowling season has begun with approximately 50 to 60 bowlers turning out every Monday night. There are about ten teams with a long list of spares too.

Culturally, the club is attempting to organize Ukrainian dancing lessons. So far, there seems to be quite an interest in it. This is being organized by Ted Dackiw and Barbara Melnychuk.

Well, I guess that is about all for now. Before closing let me on behalf of the club, extend a sincere thanks to the previous executive for the fine job they did last year. See you again next month. Bye

Mary Anne Petaske  
Press Correspondent.

### LET'S MEET THE EXECUTIVE OF ST. JOSAPHAT'S U.C.Y.

President is our jovial band leader Ted Tyrkalo. He proved himself to be an excellent devoted president by showing his skill last year both

as president and coach of the St. Josaphat's Baseball club.

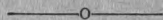
John Kish who strives for a 400 membership was re-elected as vice-president and membership chairman. Last year John played hockey and baseball. One of his favorite sports is water-skiing.

Our secretary Rose Oprysko, the girl who does the circulars, proved herself responsible for she too was re-elected. Her gay sense of humor and spirit of enthusiasm keep the club going.

In the position of treasurer or jingling of money we have an old face in a new position. John Kowalchuk. He was president two years ago. John is a member of both the mixed and the men's choirs.

The first baseman of the ball team, Ed Marchak, now assumes the position of fifth member. He also proved himself capable both as sports chairman and secretary of the Recreation Commission. He enjoys hockey, baseball and bowling.

Next month I'll introduce you to the various chairmen.



A mild mannered minister accepted the call to a church in a town where many of the church members bred horses, and some times raced them. A few weeks after his appointment he was asked to invite the prayers of the congregation for Lucy Gray. Willingly and gladly he did so for three weeks. On the fourth Sunday one of the deacons told him that he need not do it any longer.

"Why?" asked the minister with an anxious look. "Has she died?"

"Oh, no," replied the deacon. "She won the steedchase yesterday."



# Марійське свято в Йорктоні

Дня 28-го вересня, в Йорктоні відбулося "МАРІЙСЬКЕ СВЯТО" з нагоди 100-річчя появи Пречистої Діви Марії в Люрд. Приготуванням свята зайнялася управа БУК, ЛУКЖ, і УКЮ Йорктону. Вище згадані товариства старалися уложити програму свята та повідомити інші організації, щоб спільними силами відсвяткувати якнайкраще Марійське Свято.

В годині дев'яти читана С. Божа і спільне Св. Причастя для учасників. Підчас Сл. Божої Впр. о. І. С. Шавель, Ч.Н.І. ігумен і парох сказав святочну проповідь на тему "Поява Божої Матері в Люрді". В год. 10.30 торжественну Сл. Божу відправив Впр. о. Волод. Маланчук, Ч.Н.І. та виголосив змістовну проповідь до теми дня. Гарно співав хор під диригентурою пана Бонсуя. Велике число вірних місцевих і гостей приступило до Св. Тайн.

Після Служб Божих в парафіяльній залі відбувся спільний бенкет, що приготували членкині з ЛУКЖ. До столів подавали смачні страви членкині з УКЮ. Під час бенкету о. парох сказав кілька слів та заохотив до дальшої програми дня. По обіді була реєстрація делегатів та учасників свята.

Опісля слідувала дальша програма свята. Предсідником був пан адвокат Кіндрет. Предсідник покликав Впр. о. В. Маланчука, щоб проказав молитву, а після молитви покликав на секретаря пана М. Барана. До почесної президії засіли, Преосв. Кир Андрей, о. Волод. Маланчук, протоігумен Отців Редemptористів, о. С. Шавель, Ч.Н.І., о. Я. Дибка, Ч.Н.І. Голова всеканадської управи ЛУКЖ д-р С. Потоцька, пані А. Щудлик,

голова епархіяльної управи ЛУКЖ Саскачевану, від місцевого ЛУКЖ пані Е. Домша і пані Г. Шебець. Від БУК голова пан Раїна, з УКЮ Еміліян Овчарик і панна Єлисавета Прийма. З Вішарт пан Михайло Петришин, з Джетбург І. Шевчук, з Айтуні І. Паньо, з Рами пані Третяк, з Інвермей пані Дусик. На самім початку програми сказав привітальне слово пан Кіндрет. Опісля предсідник покликавав поодинокі вищезгаданих делегатів, щоб дали свої привіти. Пан предсідник перечитав ще надіслані привіти та телеграму. Після привітів п-ні А. Щудлик зі Саскатуну виголосила доповідь-звіт про її поїздку до Торонта на Всеканадський Конгрес та заохотила до дальшої ще кращої праці. М. Баран виголосив свою доповідь "Про Українське паломництво до Люрду", о. С. Шавель, Ч.Н.І. про Св. Бернадету і появи Божої Матері в Люрді", о. Дибка, по-місіонарськи про сучасне значення "Об'явлення Божої Матері в Люрді". Опісля о. Волод. Маланчук, Ч.Н.І. переповів цікаво зі своїх споминів в Люрді 1949 р. та два чуда за посередництвом Божої Матері в Люрді, що їх він був свідком.

Після привітів, промов і доповідей слідувала перерва. По короткій перерві голова резоюційного комітету пан Василь Козакевич прочитав резолюції, що їх випрацювала окрема комісія і всі присутні прийняли одногolosно потверджуючи своїми оплесками.

Головну промову виголосив Преосв. Кир Андрей, поділившись своїми враженнями з поїздки до Люрду та закликав до міцнішої співпраці в організаціях. При кінці пополудневої

програми Впр. о. С. Шавель подякував Преосв. Владиці, що своєю присутністю зволив звеличати Марійський День в Йорктоні, як рівнож всім делегатам та учасникам свята. Потім була спільна вечера.

В годині 7-й вечером в церкві Божої Матері Н. П. відбулася спільна "Жива Вервиця" що її проказували студентки з Академії Пресв. Серця Христового. Кожна студентка мала своє спеціальне одіння і підходила до мікрофону проказуючи Молитву на переміну з вірними. Преосв. Кир Андрей в сослуженні чотирьох священників взяв участь в Живій вервиці. Освітлена церква та спільна вервиця зробила на сіх дуже миле враження. Після проказування вервиці наш Владика поблагословив всіх присутніх Н. Тайнами і закінчено пісню "Під

Твою Милость".

В год. 8-й в парафіяльний залі закінчено програму дня. Діти з парафіяльної школи, що вчать Пр. Сестри відспівали до М. Б. "О Маріє Пресвята". При кінці Йорктонські аматори відіграли представлення "Чудо в Люрд". Треба признати, що аматори прекрасно відіграли представлення, що до його приготування не мало вложив праці молодий і енергійний о. парох С. Шавель. Повна зала свідчила вро те, як то люди цінять побожні та корисні імпрези чи такі представлення. Аматори та учасники закінчили пісню "Боже вислухай благання". Учасники розходились додому, задержуючи незатерте враження з "Марієйського свята", що відбулося в Йорктоні.

Присутній.

## Ethelbert, Man. U.C.Y.

The Ukrainian Catholic Youth Club in Ethelbert has got off to a good start this year. The first meeting was held on September 18th to elect a new executive for the coming year. The elected executive is as follows:

President — Stacia Domaretzski  
Vice-President — Maurice Yunik  
Treasurer — Rodney Homeniuk  
Secretary — Sylvia Krasey  
Social Convener — Sylvia Krasey.

As this is only a village where we live, we are not surprised that there are only twenty members at present. A few more are expected to join later. All of the twenty members are subscribers to the YOUTH magazine.

Our meetings are held every first Monday of the month and at these,

the evening is divided into business, spiritual and discussion periods.

Our treasurer reads a financial record at each meeting.

For the Spiritual, our parish priest, Father Klymchuk, talks of Catholic life and discusses questions with us.

So far this year, our activities have been slight. A Get-Acquainted Party was planned for October 13, but was postponed because of the Pope's death.

Most of the members are also active in the Parish Choir and make contributions to such programs as the Mother's Day concert.

In my next write-up I will tell you more about our club.

Nestor Kalinowich  
Press Correspondent.

# The "Going Steady Crisis"

**Roma Rudd Turkel**

For the past ten years the practice of "going steady" among teenagers has been increasing, first into a definite trend, then into an accepted pattern of teenage conduct. There have been many studies of the subject, discussions exploring it, articles about it — including a definitive one originally published in the May 1954 **INFORMATION**, of which thousands of reprints have since been distributed among churches, schools, children's and parents' organizations.

But what was once a trend, and then a pattern, has more recently developed into one of the most dangerous crises ever to confront our youth. The practice has spread not only in breadth, but in depth. It has not only spread like uncontrolled brush fire among teenagers everywhere, but has dipped into the grade schools to excite ten, eleven-year-olds with its poison, and has burst out of high school and college levels to exert unhealthy and dangerous pressures upon unmarried girls of all ages.

It seems hardly necessary at this stage of its development to define what is meant by "going steady": the going together of one boy and one girl, to the exclusion of all others.

Nor should it be necessary (although it seems to be urgently so) to point out its dangers: in the moral order, if there is no prospect of marriage in the very near future, "going steady" is a serious occasion of sin, the embracing of

which is not only sinful for the children involved but for the parents who permit it; in the social order, "going steady" can do lifelong harm in robbing a child of the widespread contacts and companionships upon which he learns and grows, in stunting his emotional development as surely as it harms his physical and spiritual growth, in paving the way for hasty, immature, or ill-advised marriage and consequent broken homes.

These are not doleful predictions. They are frightening facts. The practice has gone on long enough to permit studies, analyses and conclusions, based upon thousands of case histories. Translate the statistics into bitter young boys, disillusioned young girls and heartbroken parents, and add more thousands of them each year, and it becomes clear that the "going steady" situation has become critical.

Now the Church is bringing the matter out into the open. For years she has been spelling out the dangers and pleading with both children and parents in the pulpit, the confessional, the rectory parlor, and the classroom. But since even Catholics tend to regard the practice as one of social expediency rather than of morals, something more has had to be done.

Aside from the breakdown of homes, the Church has seen a breakdown of faith among the "going steady" partners. She knows that it is impossible (not improbable but **impossible**) for a boy and a



girl to be alone together in an intimate and exclusive companionship for any length of time without serious sin. And she has seen the tragic pattern shaping up Saturday night after Saturday night in parish churches across the country: these boys and girls start making bad confessions, then no confessions, followed by no sacraments, no Mass, finally no faith.

Archbishop Richard J. Cushing of Boston has given strong warning to his diocese on the subject. So has Archbishop William O. Brady of St. Paul who says, "Parental authority is not a matter of accommodation to the times, but is a direct concession from God made effective by a Catholic consciousness and applied with a Catholic conscience . . . steady company keeping is not for teenagers and is not good for them, spiritually, physically or psychologically . . . it is pathetic when one views the sort of warped social life which results when what should grace twenty-one is begun awkwardly at thirteen." Archbishop Albert G. Meyer of Milwaukee is another outspoken opponent of the practice.

Bishop John Kin Mussio of Steubenville, Ohio, laid down the law three years ago, calling for the expulsion of Catholic high school students who "go steady". "Every child understood unmistakably" the Bishop says, "that going steady would be the touchstone to expulsion. Every youth leader under my jurisdiction has a directive to use drastic measures where the morals of our young ones are concerned."

St. Francis College, a coed institution in Loretto, Pa., has also an-

nounced that going-steady students would be expelled. An order posted on its bulletin board, signed by Father Vincent Negherbon, T.O.R., dean, says in part: "Steady company keeping is a practice which should lead to marriage in the very near future. The practice of 'going steady' is morally wrong, therefore, for college student." The expulsion penalty is being extended to one Catholic school after another.

St. Mary's High School in Lynn, Mass., was one of the first to give both children and parents a jolt when it announced its policy of penalizing youngsters who "go steady" — barring them from any position of leadership or honor in the school. This plan, endorsed by Archbishop Cushing, has become known as the "Boston Plan," and is spreading to many dioceses where actual expulsion has not yet been set as the penalty.

If "going steady" is sinful for high school and college students because there is no near prospect of marriage, what can we say about the children who "go steady" in grade school, and about parents who permit this growing practice?

A few weeks ago I was standing in a check-out line at a Brooklyn supermarket, and could not help overhearing the conversation of two women just ahead of me who were discussing a neighbor.

"Cute?"

"Did you hear about her daughter Betty?" one of them asked. "She's going steady already — she's only eleven, in the seventh grade."

"What?" the other woman's question sounded like a gasp.

"Oh, it's the cutest thing," the

first woman continued, "but I think it's too hard on the boy. He's only twelve, and he lives way out in Queens. It's such a long trip for him, and he's over at her house almost every night. It's some boy she met during summer vacation. It would be better if it were a boy in her school, at least he'd live nearby."

"I think that's terrible, don't you?"

"What's so terrible?" asked the first woman. "This way, the mother always knows where Betty is and who she's with. They hang around the house most of the time — and honestly, it's cute to see how affectionate they are, two little kids like that. Besides, if Betty weren't going steady, she'd be down at the candy store with the crowd every night and that would be a lot worse."

"Why does she have to be down at the candy store? Can't her mother keep her home? Why not invite some of the crowd to the house?"

"Oh, no—they don't want to go to anybody's house, it cramps their style. That's why I say it's so much worse. That's where Betty would be every night if she weren't going steady. Her mother couldn't keep her home, because all the kids go to the candy store — all except the steadies. You know how it is."

"Well, maybe you have something there," said the other. "My Lynn is only going on ten, but honestly I think I'd rather have her going steady than staying out all the time."

The clerk piled their purchases into big bags, and I watched them leave. I didn't know, and it didn't

matter, whether they were Catholics, Protestants, Jews or atheists. The thing that mattered is that they were parents — blind parents leading their children into tragedy.

The situation at the other end of the scale is just as conducive to tragedy. As Father George W. Casey points out in *The Pilot*, the current uproar about "going steady" serves to point up plight of the girl who is **not** going steady, although she is not much older than the high school or college girl.

"If a girl is out of college a few years," he writes, "and isn't going steady, everybody gets worried. Friendly matchmakers begin to contrive all sorts of parties and situations that will bring the young lady into conjunction with some eligible male. Solicitous elders muse, within earshot of her, of the loneliness of the single state, especially in later years, and of the mistake of waiting for Prince Charming instead of settling for any decent fellow of good habits. The bloom of youth does not last too long, they sigh. Any young gentleman who calls at the house is overwhelmed with attention by the whole family. A single girl's business is everybody's business."

### **Panicked**

"Mothers tell me that girls in their early twenties who are not yet spoken for feel that the community regards them as old maids already; and some of these mothers speak as though they do, too. Girls will not go back to the first reunion of their college class if they haven't a husband or a ring. And too many nice girls get married too soon, they take the first thing that

is offered, and draw duds as far as husbands go, just in self-defense. They get panicked by all the concern about them.

"It is too bad that so many high school girls nowadays are chasing madly after the chance to be going steady, but aren't we all a bit to blame? Isn't it possible that the pressure society exerts on the single girl, the anxiety of the parents to get her safely married, the Sadie Hawkins sort of humor that has been so durable through the ages, and the pity lavished on her has seeped down to the kids? The fact of the matter is that everybody related to a single girl, pa and ma, brothers and sisters, aunts and uncles, feel that their prestige is involved in her getting a steady boy friend. Is it any wonder, in this speeded-up age, that she should make her move too soon?"

To put it even more plainly, the pressure we—all of us—put on the single girl today to get herself a man at all costs, is driving her directly to the exploitation of sex, via too-revealing fashions, too much drinking, too-loose conduct. When she gets herself into serious trouble, either within or outside of marriage, we all share the responsibility because we drove her to it.

There has been a tremendous amount of publicity within recent years about the growing percentage of "bad" teenagers who have made the headlines of the nation's newspapers by way of murder, rape, theft, arson, and the whole category of crimes once reserved for grown-ups. The frightening upsurge in juvenile crime has spotlighted what we know now to be

parental delinquency. The "good" teenagers, and 90% of them are good, law-abiding, morally upright boys and girls, have been tarred with the same brush, since "teenager" has come to be considered almost an epithet. It is grossly unfair, of course, to lay the actions of a comparative few of their age group at their own door, and it is good that once in a while they do get their share of publicity and tribute is paid to them. But even the best of these "good" teenagers—Catholics as well as non-Catholics—fail to see the harm in "going steady," and persist in its practice, usually with the indulgent approval of their parents.

### "Social Security"

At first blush, "going steady" might seem a harmless social practice which has some obvious advantages: a girl with a steady boy friend is never at a loss for an escort or for dates, and she has a certain prestige among her friends—a prestige that reflects on her family because she is such a "popular" girl; the boy is tied hand and foot, and usually admits not liking it—but most boys say that having a steady girl friend saves them the expense of trying to make an impression on a series of new girls. Both boys and girl steadies, however, find in their relationship a "togetherness," a temporary emotional security which they do not find within the family circle—for families are no longer safe, secure and satisfying circles.

"Icebox living" says *The Ensign*, "has become a symbol of the breakdown of the family group. The family sitting around the table at



ease and talking has been through the ages the school of schools of the perilous art living. Today the educators and the social workers find that increasingly the refrigerator is replacing the family dining table. Each member of the ruptured family group tends to hurry in, grab something from the icebox, and be off again about his or her affairs. It is a cold comfort, the refrigerator. How much, we can ask, of the unhealthy and abnormal paring off boys and girls is due to an instinctive seeking for that comfort, intimacy and conviction of meaning in life which should, in a healthy society, be found in the intact family group?"

Yes, "going steady" seems harmless enough, on the surface. Good Catholic parents permit it — parents who would never permit their children to miss Mass on Sundays or to eat meat on Fridays. But even these mortal sins seem harmless enough, on the surface — even more harmless than "going steady." For missing Mass and eating meat when it is forbidden will not, in the natural order of things, stunt and warp a child's physical, emo-

tional and social growth, as "going steady" will. Yet all three things are sternly forbidden by the Church which means by God Himself—missing Mass and eating meat on Friday explicitly, and "going steady" implicitly because it is an occasion of sin we must avoid.

The Church has not yet pronounced "going steady" a specific mortal sin, but she may well do so if the situation continues according to its present alarming pattern. She may well legislate on the matter as she has done on mixed marriages, and on other situations where the welfare of individual souls and family life is concerned.

But we do not have to wait for that to get our children, our homes, and ourselves in order. Whether we use gentle persuasion, sweet reason, or stern parental command backed by force if necessary, we must eliminate "going steady" among the children for whom we are responsible — for we parents are responsible for them before God. The millstone He threatened for those who shrug off such responsibility is neither imaginary nor comfortable.

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## FOLLY OF SIN

St. Arsenius once saw in a vision the pitiable state of souls defiled with sin that they are unwilling to remove by confession. An angel appeared to him and said: "Come with me, I will show you how men busy themselves in the world". St Arsenius was at once transported to a great forest, where there was a man trying to carry a great bundle of wood on his shoulders. The load

being too heavy, he went to fetch some more logs, as if by having a greater weight to carry he would be better able to lift it.

The angel then led Arsenius to a spring, where were some people engaged in drawing water and pouring it into a barrel full of holes. While the Saint gazed in wonder at this strange proceeding, the angel said: "Come with me; I will show you something still more surprising," and they walked on until they met

two men, who were trying in vain to pass through a doorway. Each of them was holding the end of an iron bar, and as this was longer than the doorway was wide, the ends always struck the wall, and their efforts to enter were in vain. Arsenius could not help laughing.

"Tell me" said he to the angel, "who these fools are and what they want to do."

The angel looked grave, however, as he replied: "These men resemble those proud people who fancy themselves irresistible; they may try very hard to enter Heaven, but they will not humble themselves so as to pass through the narrow gate.

"The man with the bundle of wood," continued the angel, "is like a sinner who, instead of diminishing his load by confession and penance, adds to it by bad confessions, until at last he is crushed under the ever-increasing burden. The people pouring water into the barrel full of holes are like those who do many good works, but also commit many sins; and because they do not at once repent of their sins and confess them, all the merit of their good works, performed while they are in a state of mortal sin, is lost".

—P. Hebel, S. J.

Illustrations for Sermons.

Joseph F. Wagner, Inc. New York.

## The Same Old Story

Another season of UCY activities is again underway and it seems as if the same old story is going to be repeated over again unless there is a sudden change for the better. Look over the pages of this issue of YOUTH and see how many news items we have from the various locals. How about photographs of UCY groups or activities? Can you see any expressions of opinion by any readers? A quick glance through this issue will give you the answer. This certainly isn't a very good showing for a magazine which is the official organ of the UCY, is it? Don't you think it's about time something was done. This magazine should be a co-operative effort between the readers and locals, with the editor acting as the co-ordinator. It is only in this way that the YOUTH can become more interesting and attractive with each suc-

ceeding edition. Let's just review some of the things you and your club can do to improve the status of YOUTH.

First of all, there is the matter of write-ups from every local. Each club is supposed to elect a press representative whose job it is to publicize the local and acquaint it with its sister clubs in Canada. Such write-ups not only bring your club to the attention of other organizations in Canada, but very often, they are also a guide and an inspiration to other groups. We learn from experience. What better way is there to benefit than from the proven experience of other groups? Regular monthly reports from every local in Canada will show, not only that our organizations are not dormant, but also that we all have common interest, problems and objectives no matter what part of

Canada we're from.

In the past, locals have been encouraged to send in pictures of their club as a group, of their executive, or of various club activities, so that these could be included in the YOUTH. Very few locals have bothered to do so. Just think how wonderful it would be to have your picture in the magazine. Wouldn't it be a treasured souvenir which you could refer to in the years to come? Pictures are important to every magazine. The YOUTH is no exception.

Another aspect in which we have had very little success is our Cover Policy. We've been hoping to feature a different local on our cover every month and have a feature article about the item depicted on the picture. Those of you who are regular subscribers know only too well how few features we've had of this nature. Surely there must be something in your parish which you would like to publicize. Perhaps you would like to have a picture of your church, your parish hall, some special group, or other achievement depicted on the cover of this magazine. If you would like to do this, all it takes is a little effort and initiative on your part. We'll be only too glad to co-operate. As it is, every time the publication date comes around, we're desperately looking for a suitable picture to use for our cover.

A few months ago we started a new feature which we hoped could appear monthly in the pages of this magazine. The feature is "Personality of the Month". In this feature we hoped to acquaint the UCY of Canada with individuals who have

done a commendable amount of work for this organization. So far this feature has appeared only three times. Surely your local has some individual who has contributed a great deal to the welfare and success of your club. Don't you think that this loyalty and energy should be rewarded? If you have any person in your club who you think is a good candidate for this feature, why not write a brief biography and send it to us together with a portrait size photograph. We would like this to be a regular monthly feature. We must have enough deserving individuals in Canada, otherwise our locals wouldn't have achieved as much as they did.

A magazine which is the official organ of a club should serve as a common meeting ground or open-forum where various ideas and controversies may be brought up and aired. That is the privilege of all members. Yet, how many UCY members have taken the opportunity to do so? Surely there are some aspects of our organization about which you have definite views. Why not tell about them? Maybe there are some problems of young people which you would like brought out for discussion. The more controversial the better. Such expressions could be put under the features "What do you think?" or "What's your beef?" Any other titles could be used, of course. The main thing is to get these articles.

We have been trying to get individual readers to make various comments and suggestions about the magazine. Our "Letters to the Editor" department is just begging for material. We could, of course,



compose some fictitious letters and insert them for publication but this would be giving false impression and would be unethical. We would much rather that you wrote the letters yourselves. Each one of you can contribute something to benefit this magazine.

Since our racial origin is Ukrainian, we would also like to publish articles pertaining to Ukrainian history and culture. Articles of this nature require a considerable amount of research and time. Time is something your editor does not have to spare. Why not try your hand at making a valuable contribution to the articles published in our magazine.

The main point we're trying to stress is that there is an urgent need for more help and participation by the readers themselves. This is our magazine and it is up to each one of us to do our share to make it as interesting and as enjoyable as possible. A much better magazine will result if we pool our talents and abilities instead of letting the bulk of the work fall on only a few shoulders. Next month we'll be starting on our fourth year of consecutive publication. Let's not make it the same old story of disinterested reader interest and lack of support from UCY locals. It's about time we realized our responsibilities and made the most of our potentialities.

## Nothing Serious!

"This is the most difficult course I've ever played on," stormed a golfer.

"You left the course ten minutes

ago," replied his caddie. "You're in somebody's rock garden."

A wealthy man was showing a friend he hadn't seen in many years through his new mansion. When they came to the rumpus room with walls of glass behind which were hundreds of brilliantly colored tropical fish, the host asked proudly, "How do you like this?"

"It's a wonderful room", was the awed reply, "but the wallpaper is driving me crazy!"

Motorist: "How far is it to the next town?"

Native: "Nigh on to five miles as the crow flies."

Motorist: "Well, how far is it if the crow has to walk and carry a gasoline can?"

A butcher was waiting on one woman, when a second woman ran into the shop. "Quickly" the second woman said to the butcher, "give me a pound of cat food will you?"

Then she turned to the woman who had been ahead of her at the counter. "I hope you don't mind my butting in ahead of you," she said.

"No," said the first woman, "not if you're that hungry."

The customer struggled bravely with the steak and then signaled to waiter.

"Anything the matter, sir?" asked the waiter.

"Yes," replied the patron. "It's a shame to fry a tire with that much tread still left on it."

# NOTICE ON THE MENU – THAT IT IS SO!

## How hard do you work and live?

One Year		365 days
Deduct Sundays		52 days
	That Leaves	313 days
Xmas, Easter, New Year's, July 1	Deduct	4 days
	That Leaves	309 days
Birthday — No Work — Deduct		1 day
	That Leaves	308 days
Saturday — No Work Anyway — Deduct		52 days
	That Leaves	256 days
Sleeping 9 Hrs. Daily — Deduct		137 days
	That Leaves	119 days
Rising, Dressing, Breakfast — 1½ Hrs. — Deduct		23 days
	That Leaves	96 days
Travel to Work — 1 Hr. — Deduct		15 days
	That Leaves	81 days
Morning Coffee, ½ Hr. — Deduct		8 days
	That Leaves	73 days
Lunch & Kibitz, 2 Hrs. — Deduct		30 days
	That Leaves	43 days
Afternoon Coffee, ½ Hr. — Deduct		8 days
	That Leaves	35 days
Telephone Wife or Girl, ½ Hr. — Deduct		4 days
	That Leaves	31 days
Battle Way Home, 1 Hr. — Deduct		15 days
	That Leaves	16 days
Supper, 1 Hr. — Deduct		15 days

That Leaves      1 day- **Labour Day!**  
Did you ever do any work in Labour Day?

— 0 —

A Scot, travelling through the Holy Land, came to the Sea of Galilee. Inquiring the price of a boat to see the sights, he found that they were \$4 an hour.

"Four dollars an hour?" he exclaimed. "Why I can rent a boat back home for less than half that much."

"Ah! But this is Palestine," replied the boatman, "and those are the waters on which our Lord walked."

"Nae wonder. He walked," replied the Scot in disgust.

A certain pastor really could preach in the sense of touching the hearts of his hearers. One Sunday in particular he had all his congregation in tears over a sermon on the sufferings of our Lord—all but one young person.

Man," said a parishioner to him as they left the church, "don't you call that preaching? Or is it that you just have no heart?"

"Oh," said the young chap, "it's not that. But you see, I don't belong to this parish."

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